THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.*"—DOC. AND COV., Sec. 128: 22.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

DELIVERED IN FINSBURY TOWN HALL, LONDON, AUGUST 26, 1906.

I WOULD be very sorry, my brethren and sisters, to say anything that would cause you to forget, or to regard lightly, that which you have heard. The testimonies of these our brethren which have been borne to us are worthy of our careful thought and acceptance. They have spoken to us in sincerity, in the honesty of their hearts, in the sure and fervent belief of the correctness of their convictions; and when men speak to us in this Spirit, and bear this kind of testimony to us, we cannot well afford to treat it lightly. Brother Nibley, my life-long friend, fellow-laborer and fellow-missionary, and faithful Latter-day Saint, who has been speaking to you, and who is, indeed, forceful in his remarks, is correct in his convictions and statements. He has tried to show you, and has shown you from the scriptures, how this testimony comes to those who receive it. It comes to us, as he has said, because we put ourselves in harmony with the principle of communication from God to man. We believe, we repent of and confess our sins, we do that which the Lord requires in order to gain a remission of our sins, and thus we receive the gift of the Holy Spirit. Our minds become atuned to the Spirit of God, and to the method which God has instituted for revealing His mind to the children of men.

Now, it is a great thing for one to receive the witness in his heart of the divine mission of the Son of God and of the divine mission of the Prophet

Joseph Smith—that witness which speaks to the spirit of man and convinces him that God has restored to the earth in the latter days through the manifestations of Himself and of His Only Begotten Son, and through the manifestations given by the messengers sent from time to time to men in our own dispensation, all the gifts and powers and authority that pertain to the establishment of God's kingdom in the earth, and the restoration of the fullness of the Gospel to the children of men. We feel in our souls the truth of the principles which were restored through the Prophet Joseph Smith, and we feel it because we have, in some degree at least, put ourselves in a position to be in communication with the Spirit and hear the voice thereof when it speaks to us. The Spirit of God speaks to our spirits. The Lord does not communicate to us very often through our natural senses, but when He speaks He speaks to the immortal part; the spirit of man receives the communications the Lord sends to His children, and we must therefore be in harmony to receive them. Now, one thought I would like to express here, to the Elders in particular, is in regard to the prodigal son, who has been referred to by Brother Nibley, and correctly, too; but I want to impress upon your minds, brethren, and especially the Elders, that it was not because he was sinful, it was not because he had been prodigal, that he was welcomed back; it was not because of his having been a sinful man; it was his acknowledgment of it. Having wasted his substance, he was not the more acceptable to God for this. It was his repentance; it was his awakening to his condition; it was his resolution to return to his father and forsake sin, to acknowledge his sin, confess his guilt and ask forgiveness, that made him so acceptable to the father. You will clearly remember, my brethren and sisters, how the other brother who went not away, who remained faithful to his father and his father's interests, when he heard the music and the rejoicing at home on the return of his prodigal brother, was offended and came in and wanted to know what it was all about; and he was told by one of the servants that his brother had returned and that his father had killed the fatted calf, had given him a scarlet robe, and placed rings on his fingers, and they were rejoicing and making merry because of his brother's return. The young man was displeased, and refused to enter. He was disappointed exceedingly, and refused to join in the merriment. He went to his father and made complaint. He said, "I have served you faithfully; all my life I have been with you and you have not given me so much as a kid with which to make merry, or anything of the kind." But the father said to him, "My son, you have been faithful. All that I have is thine. And when this poor boy, who has been away and has been foolish and sinful comes home, surely we can spare to him, out of the abundance of that which the Lord has given us, a scarlet robe, a ring or two for his fingers, a pair of shoes, a fatted calf, and we can rejoice indeed, because he has returned and has repented. But to you, my boy, who have been faithful all the time, and never turned away from the right path, but who have stood faithful and firm to your father, to you, my boy, all that I have will be given; it is yours." Did the prodigal not say, "I am no longer worthy to be thy son, I am willing to serve?" And it was in this capacity that he expected to return. He had squandered and wasted in sinful pleasures and in riotious living the substance of his father—wasted his life. It was in this condition

that he was received by his father, and it was certainly generous and kind of his parents to forgive him and receive him and feast him with the fatted calf.

What I wish to impress upon the minds of my brothers and sisters, and especially upon these young Elders who are here, is that you must not think it necessary to become a prodigal son in order that you may attain to a joyous reception like that which was tendered to the prodigal son in the parable. Remember that the prodigal son is not the example that has been given to the world for men. He is not the standard. He is not the way and light and life of the world; not the example that he had gone astray, but merely the example of his repentance and his return to his father, is the one for us to follow. It is true when a sheep is lost and you go and find it and restore it to the flock, there is more rejoicing over the return of that sheep, for that occasion, than for the ninety and nine others that went not astray. But was the sheep that went away and astray of more worth than any one of the other ninety and nine that went not astray? Not at all. Why was there rejoicing in the home of the prodigal? Because of his return. Because he was found again, and because he came back repentent, making humble confession of the truth that he was no longer worthy to be called his father's son, and was willing to serve and did not expect to receive any other portion of his father's inheritance save that which he had received or which his father might give him through his mercy. The example for you and for me is not the prodigal son. God sent Christ into the world. He was without sin. He was pure and holy, obedient, humble and submissive to the Father. He came to do the Father's will and not His own, and He did His Father's will and not His own, and submitted to the Father's will and to the plan that was devised from the beginning by which mankind could be redeemed from the fall and from the consequences of the sin which had come upon them by transgression and be brought back into the presence of God. The humanity which was in Him shrank from the ordeal and from the humility and sorrow and pain and death which He saw before Him, and He cried out, "O Father, if it be possible, let this cup pass, but not my will but thy will be done." It could not pass. It was a part of the plan devised in the beginning. It was the way that God had decreed, that He had established, by which the sin that was brought upon the posterity of the first man by his transgression of the laws of God might be removed from men by the righteousness of one man. So that as sin came into the world by one it could only be removed by the righteousness of one. So it could not pass. He had to go through the ordeal. He was pure; He was holy and obedient. I want to impress upon the minds of my young friends who are sent out to preach the Gospel of Jesus Christ, that it is the Son of God that is the example for us to follow and not the prodigal son, only so far as when we have allowed ourselves to fall into temptation, when we have been overcome by our weaknesses, then, indeed, the sooner the better for us that we awaken to a sense of our folly, turn away from our sins and our wicked ways and again serve God and keep His commandments.

I make these remarks not to detract one iota from what Brother Nibley has said to us. He referred to this parable and to this character represented in the scriptures, and all that he said was true and worthy of your considera-

tion and interest. But why I speak this way is because not long ago I heard an Elder in Zion, who had just come home from a mission, stating in effect that it was necessary for a man to become prodigal in order that he might be acceptable to God; that it was the prodigal son who caused the rejoicing in the father's house and who brought to pass the killing of the fatted calf and the feast and rejoicing; and the other boy who stayed at home was not given even a kid with which to make merry. In other words, that it was necessary for a man to sow his wild oats in order that he might rise from a lower condition to a higher condition. I want to say to you that such doctrine as this is from the devil and it is false. No man has any necessity to condescend to evil in order that he may surmount it or rise above it. The man is most acceptable to God who is most like the Son of God Himself. The man who will follow most closely in the footsteps of Him who knew no sin will be the man who will rise higher in his associations with God in the eternal worlds. No man who has received the light, who has had the testimony of the Spirit of God in his heart, and turns away from that light, transgresses, and "returns like a dog to his vomit, or the sow that was washed to her wallowing in the mire"; no man or woman who will descend to this condition will ever be able to attain to the same exaltation and glory and position that they would have attained if they had been faithful. He who obeys the truth, who receives the testimony, who obtains a knowledge, who is washed clean, who is made pure by the blood of the Lamb, by the sacrifice of our Lord and Savior, and then turns away from these and again wallows in the filth and mire, has wasted the talents which God has given him and has lost a portion of his time. He may obtain repentance and forgiveness, for as often as a man will repent, and repent sincerely, he will obtain forgiveness. The Lord said to His disciples that they were to forgive men, forgive those who had trespassed against them. He also said unto Peter that he should not only forgive his brother seven times but even until seventy times seven, or as often as he repented he should forgive him. That was speaking between you and me; that was a matter that effects you and me or my brother and me, you and your brethren and your sisters and those that trespass against you. Has he offended you and has he come and acknowledged his fault and repented of it and asked your forgiveness? Then thou shalt forgive him. "I," said the Lord, "will forgive whom I will forgive, but of you it is required to forgive all men." In the Doctrine and Covenants He tells us that "he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin." It is our duty to forgive those who trespass against us, as often as they repent. But the Lord does not look upon sin with any degree of allowance. The sin that our father Adam committed could not be atoned for except by the sacrifice of the Son of God Himself. It took the sacrifice of the Son of God to atone for the sin of the first man. It took the power of Him that was sinless to compensate for all that which was brought into the world by the sin and transgression of one. So when we sin against God, having received the light, and turn away from it into darkness again, we must come to Him for forgiveness of our transgressions. Where shall we stand in comparison with Him who has not sinned, who has made no mistakes, who has been true and faithful and who is spotless

before the Lord all the time? Where shall we stand with Him? On a par? On the same level? In the same position? No. We will stand behind him until we have atoned for that sin and made entire satisfaction for the wrong we did when we sinned against the light when it was given to us.

[TO BE CONTINUED.]

GOLDEN MAXIMS FOR FAMILIES.

1. *Health must be regarded.*

IN the family health demands the first attention and unceasing regard. Now there are two kinds of health: that of the intellect or of the soul, and that of the body. Divine Providence has fixed certain laws, which, if obeyed, bring both spiritual and physical health. If these laws be disregarded, God does not feel obliged to free the human family from the punishment due to the neglect of them. These laws are plain, simple, within the power of everyone to keep them, and will secure blessings when observed. It is deeply to be regretted that so many families disregard the laws of health: we cannot wonder that sickness so often prevails, and that death so prematurely ensues as a penalty.

2. *Education must be earnestly attended to.*

The mind must be early cultivated; the faculties must be wisely and vigorously disciplined. This education must begin with the first early attention paid to the child. It must hear nothing, and see nothing which in after life it would be ashamed to say or do before its elders. It is a crime to teach by word or by example what little children may so easily learn and for which they may afterwards be sorely corrected. Thus the happiness of the family will be secured; the faculties properly developed, the habits correctly formed, and true and lasting respectability attained. Besides, a good, sound, moral education is essential to every member of the household for future life; in fact, without such, each will be comparatively discontented, unhappy, and wretched.

3. *Amiable tempers must be cherished.*

Kindly dispositions in all the members of the family are not only desirable, but indispensable; there is no domestic happiness without them. One must be kind, courteous, amiable to another. The law of kindness must be the rule—it must unite, govern, mould, and harmonize the family. Where kindness rules in a family, obedience, respect, and love are there.

4. *Industrious habits must be formed.*

Idleness is the parent of mischief. It is the father of weakness; the source of crime. It is most essential to labor, to acquire habits of industry. Without such habits of industry, cultivated from principle, no progress can be made in anything that is valuable; no respectability, intellectual, social, or moral can be gained; no confidence in the part of others can be realized; no blessing from heaven can be vouchsafed. The child should have some occupation becoming his age, position and strength. He should not be overtaxed either in study or labor. He should be industriously employed. The history of man from the beginning goes to prove that idle, indolent, apathetic

families, habitually sluggish, and indisposed to labor, are ignorant, unhappy, and generally immoral.

5. *Mutual confidence must be reposed.*

No member of a family must distrust the other. There must be no shyness, no over-caution, no jealousy. Where these feelings exist there can be no real comfort. There will be a canker worm at the root of domestic love and happiness; it will gnaw and destroy every shadow of trust and of mutual pleasure in the family, until finally every worst sign, look, and word has conspired through jealousy and hate to disrupt it.

6. *A desire for domestic peace must be cherished.*

What can be more desirable than peace in our dwellings? That peace which is the result of love; that peace which springs from mutual respect and forebearance—which is the growth of family teaching and domestic affection; which is the fruit of household principle; which is the fitting complement of the holy fear of God in a well ordered house; and is identified with filial and unswerving trust in Him. There is nothing upon earth which so resembles the heaven God has in store for the truly Christian family as the harmonious and peaceful home.

7. *The parental character must be highly respected.*

There will be no blessing either spiritual or temporal upon the house where parental respect is banished. There will be no dignity in the family without this. There will be no solid, permanent prosperity at home without this. Parents must occupy their appropriate place; they are the heads of families, and they must be regarded as such. There must be no shadow of neglect; not the slightest appearance of contempt must be shown here. There must be obedience to their authority and no hesitation to do their will. Honor to the parents is proof of love for them. All orders of offspring render to their natural protectors every mark of affection of which they are capable. Will children be inferior to all else in creation when their parents are to be respected? Children must learn to honor and respect their parents under all manner of circumstance, for they were begotten by them. Those who respect without hesitation have a blessing throughout life; those who refuse to respect them are a walking curse on the face of the earth. God said: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." He also said: "Cursed is the eye that mocketh at his father or despiseth his mother's word." The blessing of heaven enters the house where dwell respectful children.

8. *Domestic order must be maintained.*

When there is disorder in a house, there is no tranquility, no excellence, no advancement, or happiness. Order in families is essential to their peace, elevation and happiness. In our households everything should have its own proper time; it should be done just then and in the best manner; there should be rules to direct and govern all duties, and from them there should be no departure unless under great necessity. Particularly those rules should be observed when strangers visit, or a change is likely to be intruded by some unlooked-for event. On no account should the presence of strangers be allowed to interfere with the general rules of the family. Disorderly habits of dress, of study or of labor, produce loss of means, of time and of temper.

And as children grow up, these habits will become fixed and permanent, and they will be utterly unable to teach others how to live orderly.

9. *The love of home must be fostered.*

Affection in the family should be founded upon principle. When it is early cherished, there is no feeling more strong, none more consoling, and none more valuable. It is the net in which many thousands of endearments are gathered; it preserves from many temptations; it is identified with the cultivation of the noblest principles and purest emotions, and is inseparable from domestic peace and happiness.

In such a world as that around us, home should be the refuge from every danger; the spot where freedom from sin and care may be found; the haven of rest where the tempest-tossed child may be secure; the pilgrim finds welcome; the worn-out parent finds a smooth pillow to recline his venerable frame when the toils and cares of life begin to oppress him. Home should be the private sanctuary of the innocent babe, of the budding child, of the blooming youth, and of the aged parent now hastening toward his God.

10. *Sympathy must be shown under domestic trials.*

There must be no cold, no thoughtless, no unfeeling heart display. Family difficulties will occur; family changes will be experienced; family sorrows will be endured; family bereavements will be undergone; and in these situations there must be sympathetic and tender emotions displayed from a feeling of domestic affection. Parents must feel for their children; the children for the parents. Brothers must be kind and compassionate towards their sisters in affliction; and sisters must endeavor to alleviate the sorrows and burdens of their brothers. This sympathy will furnish support under the heaviest pressure; afford consolation during painful and wasting illness, and under unlooked-for calamity; and the benediction of heaven will be seen in its ministrations.

11. *Sincere prayer must be made for each other.*

Prayer is the expression of a loving heart. Prayer of the family is the golden band in which all hearts should be encircled and presented to the Eternal Father for His benediction. Parents, in this way especially, must remember their children, children likewise their parents. It is the sweetest kind of remembrance, the most fervent expression of love. There should be in the family circle, the elevation of the heart to God for His continual blessing, guidance and preservation. Mutual prayer will cement and perpetuate mutual love, will alleviate sorrow, will sweeten mutual mercies, will heighten and purify mutual joy. The family that is not blessed with the sweet spirit of prayerful remembrance of each other, cannot expect either mutual happiness, mutual confidence, nor security.

The family must look forward to a purer, nobler, brighter world than this—to a world where there will be no ignorance of eternal good to darken, no error to mislead, no infirmities to lament, no enemies to assail, no cares to harass, no sickness to endure, no changes to experience, but when all in that future home, for which our present one should be a preparation, will be perfect bliss, unspotted purity, unclouded light, immortal tranquility and joy in the light of Him who is the "Father of the Household."—*The Echo.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 6, 1906.

EDITORIAL.

THE WORK FOR THE DEAD.

In the last issue of the Millennial Star there appeared a discourse delivered by President Joseph F. Smith, in Rotterdam, Holland, on August 9th. In the course of his remarks, President Smith referred to a very important feature of the great latter-day work, namely, the work for the dead. This subject is one uppermost at the present time in the mind of the President of the Church, and we hope that the Latter-day Saints in this land will give heed to the inspired counsel of their leader, and look after the genealogies of their dead. At Rotterdam, President Smith said:

Among the many things that I would like to say to you is this, that you can never be made perfect without those of your kindred who are dead, neither can they be made perfect without you. That principle of affection and undying love that is planted in the soul of every child of God, can never be satisfied either in this world or in the world to come unless we can be associated with those whom we have been united with. Who would like to be deprived of the association of his father or mother in the world to come? Who would be satisfied to be separated from husband or wife in the world to come, and to remain in that separated condition throughout eternity? Who can be satisfied to feel that they will be deprived of their children? And yet not one of us have any claim either as husband or wife, as parents or as children, upon each other unless God has joined us together. That which God hath joined together man may never put asunder, and that which God has joined together cannot be separated by death. Nothing but sin can separate that which God has joined together. Therefore, it is proper that we should desire to have the privilege of being united to those who have passed beyond; that we shall be joined together in the bond of the new and everlasting covenant; and that our children after us shall be bound to us and we to them in the bond of the covenant which can only be executed by the power and word and will of God.

We believe that if the Lord Himself were to speak to the Saints in this land He would give to them the same counsel that was given to the Saints in Rotterdam by His inspired servant. He would say to you, beloved brethren and sisters, "Remember your kindred dead; think of the loved ones with whom you were united while they were here in mortality; think of the loving father to whom you are indebted for your existence on the earth, and of the devoted mother who bore you and who nurtured you as a tender plant during the days of your infancy and childhood; think of the loving ties which linked you to your brothers and sisters, and to the rest of your kindred; and while you think of these things resolve that you will not rest till you have,

so far as lieth in you, prepared their genealogies, so that when the time comes for you to go to Zion, you can go to work out not only your own salvation, but the salvation of your loved ones also, that you may be enrolled among the Savior's who shall stand upon Mount Zion."

The Lord has not given us the Gospel for our own salvation alone. He has blessed us that we in turn might bless others. We, therefore, exhort the Saints in the British Isles to set to work and to use every means in their power to gather the genealogies of their deceased relatives and friends. Do not put this work off; do not say, "At a more convenient season I will attend to it." Do it now, to-day.

"On John Ruskin's desk was a paper weight made of a block of chalcedony. Deeply carved upon it was the word 'To-day.' The great prophet of modern life used to-day. To-morrow could bide its time while to-day was on its throne. To-day is always here. To-day is the only opportunity we have for life's work. We never work to-morrow. Action belongs to the present. Whatever is the duty for to-day, let us do to-day. 'Son, go work to-day in my vineyard,' is His command. We must work while it is to-day, for the night cometh when no man can work. The clock cannot keep to-morrow's time. The hands on the dial point to the present. God's promised help for work is to-day."

Make this a day. There is no gain
In brooding over days to come;
The message of to-day is plain.
The future's lips are ever dumb.
The work of yesterday is gone,
For good or ill, let come what may;
But now we face another dawn.
Make this a day.

The day is this; the time is now;
No better hour was ever here—
Who waits upon the when and how
Remains forever in the rear.
Though yesterday were wasted stuff,
Your feet may still seek out the way,
To-morrow is not soon enough—
Make this a day.

There are hundreds of Latter-day Saints in Zion to-day who while they were in their native land failed to make use of the opportunities afforded them of collecting their genealogies, and they are filled with regret at having let the golden opportunities pass without their having taken advantage of them. Many Saints have had to come back to this land to do the work which they left undone while they were here. And the expense to them has been very heavy. They found that pounds were required to purchase later what pennies could have purchased before.

We respectfully suggest that the Elders throughout the mission call the attention of the Saints to the very timely counsel given by the President of the Church in relation to the work for the dead; that they impress its importance upon them, and that they give them all necessary information relating to the compiling of the genealogies of their departed loved ones.

W. A. M.

On the 31st ult. the Millennial Star reluctantly bade good-bye to its associate editor, Elder Nephi Anderson, who on that date left Liverpool to return to his home in the peaceful vales of Utah. A warm welcome awaits him there, for by a pure, unpretentious, and unselfish life, a life which has always been above suspicion, Elder Anderson has won the love and esteem of all who know him. For almost two and a half years the Star has shone with the products of his fertile brain. Feeling in his own soul the truth of the Gospel of Christ, he aimed to make, and succeeded in making, others feel the truth of the glorious principles of eternal life which the Infinite Father has revealed in this last dispensation. Elder Anderson carries home with him that which is far above rubies—the approbation of God for the work of a faithful mission, and the undying love and friendship of all the Saints in the British Isles. Good-bye, Elder Anderson. May the Lord continue to bless you and yours; may peace and happiness crown the rest of your days, and eternal life be your final reward. Fare well. Elder Anderson has been succeeded by Elder William A. Morton, of Salt Lake City.

WAS JOSEPH SMITH SENT OF GOD?

BY THE LATE APOSTLE ORSON PRATT.

(*Continued from page 560.*)

Second. In what manner does Joseph Smith declare that a dispensation of the Gospel was committed unto him? He testifies that an angel of God, whose name was Moroni, appeared unto him; that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph on the continent of America. He testifies that Moroni revealed unto him where he deposited the sacred records of his nation some fourteen hundred years ago; that these records contained the "everlasting Gospel" as it was anciently taught and recorded by this branch of Israel. He gave Mr. Smith power to reveal the contents of those records to the nations of the earth. Now, how does this testimony of Joseph Smith agree with the book of John's prophecy given on the Isle of Patmos? John testifies that when the dispensation of the Gospel is again committed to the nations, it shall be through the medium of an angel from heaven. Joseph Smith testifies that a dispensation of the Gospel for all nations has been committed to him by an angel. The one uttered the prediction; the other testifies its fulfillment. Though Mr. Smith had taught a perfect doctrine, yet if he had testified that his doctrine was not restored by an angel, all would at once have known him to be an impostor. How came Mr. Smith, if an impostor, to not only discover a perfect doctrine, but to also discover the precise medium through which that doctrine should be restored to the earth? Did Swedenborg, Irving, Wesley, or any other persons, not only teach a pure system, but at the same time did they declare that it was committed to them by an angel from heaven? If not, however, pure and holy their teaching, they were not divinely authorized to administer in ordinances. If Mr. Smith had professed to have accidentally discovered those records, and that he was inspired to reveal their contents through the

Urim and Thummim; or if he had professed to have received a message of the Gospel through the inspiration of the Holy Ghost, or the Urim and Thummim, or in any other way but that of the ministering of an angel, we should, without further inquiry, have known him to be without authority. How came Mr. Smith, if a deceiver, to think of all this? Did Martin Luther, Wesley, Whitfield, Swedenborg, or Irving think of this? Whence his superior intellect, his depth of understanding, his extensive foresight, that he should so far surpass all former impostors for 1700 years? John testifies that when the everlasting Gospel is restored to the earth it shall be by an angel. Mr. Smith testifies that it was restored by an angel, and in no other way. This is another presumptive evidence that he was sent of God.

Third. A revelation and restoration to the earth of the everlasting Gospel through the angel Moroni would be of no benefit to the nations unless some one should be ordained with authority to preach it and administer its ordinances. Moroni might reveal a book containing a beautiful and glorious system of salvation, but no one could obey even its first principles without a legally authorized administrator, ordained to preach, baptize, lay on hands for the gift of the Holy Ghost, etc. Did Moroni ordain Mr. Smith to the apostleship, and command him to administer ordinances? No, he did not. But why not confer authority by ordination, as well as reveal the everlasting Gospel? Because in all probability he had not the right so to do. All angels have not the same authority—they do not all hold the same keys. Moroni was a prophet, but we have no record of his holding the office of an apostle; and if not, he had no right to ordain Mr. Smith to an office which he himself never possessed. He no doubt went as far as he was authorized, and that was to reveal the "stick of Ephraim"—the record of his fathers containing the "everlasting Gospel." How then did Mr. Smith obtain the office of an apostle, if Moroni had no authority to ordain him to such an office? Mr. Smith testifies that Peter, James and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him an apostle, and commanded him to preach, baptize, lay on hands for the gift of the Holy Ghost, and administer all other ordinances of the Gospel as they themselves did in ancient days. Did Swedenborg, did Irving's apostles, or did any others during the long age of darkness profess that the apostleship was conferred upon them by those who held it last—by any angel who held the office himself? No; and therefore they are not apostles. If Mr. Smith had pretended that he received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we should at once know that his pretensions were vain, and that he was a deceiver. If an impostor, how came Mr. Smith to discover this? Why did he not, like the Irvingites, assume the apostleship without an apostle to ordain him? How came he to possess so much more wisdom than Irving, as to discover that he could not be an apostle without being ordained under the hands of an apostle? If Mr. Smith be a false apostle, it must be confessed that he has exhibited far more judgment than all the false apostles who have preceded him, learned and talented as they were. Is not this another presumptive evidence of Joseph Smith's divine mission? Such a correctness upon matters of so great a moment, and upon subjects on which millions

have heretofore erred, indicates something more than human—it indicates inspiration of the Almighty. The purity of Mr. Smith's doctrine, the perfect coincidence of his testimony with that of John's in relation to the manner of the restoration of the everlasting Gospel to the earth, and the consistency of his testimony in relation to the manner of the restoration of the apostleship, are strong presumptive evidences that beautifully harmonize with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistibly to force conviction upon the mind.

Fourth. Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the Gospel, and the power and authority of the apostleship, but he also professes to have received, through revelation and commandment from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be false or true; if false, then Joseph Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering—be false, he must be a deceive. Why? Because he professes to have received this doctrine by direct revelation and commandment. On the other hand, if the doctrine of the gathering of the Saints be a true doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

Now a doctrine may be true and not be scriptural; as for example, Newton's doctrine or law of universal gravitation is a true doctrine, but not a scriptural one; that is, it can neither be proved nor disproved by the scriptures. So, Noah's doctrine of gathering into an ark, Lot's doctrine of fleeing out of Sodom, Christ's doctrine to depart out of Jerusalem and flee to the mountains to escape destruction, were all true; but neither of them could be proved or disproved by any scripture given to any of the former prophets. So likewise Mr. Smith's doctrine of the gathering of the Saints in the last days might be true, even though there should be no former scripture that predicted such an event; but in this case such a doctrine would be no evidence that Mr. Smith, who advocated it, was sent of God; but if such a doctrine can be proved to be a scriptural doctrine, that is, if the gathering of the Saints was predicted in ancient scriptures as an event to take place in a certain age, in a certain way, and through certain means, and Mr. Smith comes in that age, professing to have a message to gather the Saints in such way, and by such means as the scriptures have foretold, then the exact and perfect agreement between the professed message of Mr. Smith, and the scriptural predictions relating to such a message or work, would be a presumptive evidence of great weight in favor of his divine mission.

The doctrine of the gathering of the people of God, including Israel, is one so clearly predicted by the inspired writers, that it seems almost superfluous to refer to the numerous passages relating to it. The dispensation in which the people of God were to be gathered in one is called by the Apostle Paul "the dispensation of the fullness of times"; which he represents as being an event then in the future. John, nearly one hundred years after the birth of our Savior, saw the wonderful events and sceneries of unborn generations displayed in majestic and awful grandeur before him. He saw the churches of

Asia, then under his own personal watch-care, lukewarm, corrupted, and about ready to be moved out of their place. He saw the universal apostasy that was soon to succeed and hold dominion for ages over all kindreds and tongues, under the name of the Mother of Harlots, the great Babylon that should make all nations drunk with her wickedness. He saw that after the nations had been thus overwhelmed in thick darkness for ages, without the church of God, without apostles, without prophets, without the ministering of angels, without one cheering message from heaven, that there would be one more proclamation of mercy made to all people, one more dispensation of glad tidings from the heavens, to be ushered in by an angel restoring the everlasting Gospel, which was to receive a universal proclamation to all the inhabitants of the earth, followed with a loud cry that the hour of God's judgment is come. He saw the universal proclamation of this warning message immediately followed by another angel, proclaiming the complete overthrow and downfall of Babylon. Between the interval of the flying of these two angels, he "heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Remember that this voice, commanding the people to come out of Babylon, was to be a "voice from heaven." It was not to be a cunningly devised plan of uninspired man, brought about by human ingenuity, but it was to be a voice from heaven, a message sent from God, a new revelation, commanding the Saints to come out of Babylon previous to its downfall. How came Mr. Smith, if an impostor, to get, not only all the other particulars which we have mentioned, perfectly exact, but also to discover that there must be a gathering of the Saints out of Babylon, and that that work must immediately follow the introduction of the Gospel by an angel? Why did he not say, My doctrine is true, and if you will embrace it, you can be saved, and still remain where you are? It matters not how correct his doctrine might have been in all other points, if he had told his disciples to remain among the corrupt nations, and not gather together, this alone would have exposed the cloven foot, and proved him to be a deceiver. Swedenborg, Wesley, Irving, and a numerous host of others, during the last seventeen hundred years, have entirely neglected the gathering, which proves that they were without authority, that a dispensation of the Gospel was never committed to them, that the voice from heaven to come out of Babylon had never saluted their ears. Previous to the restoration of the Gospel by an angel, God had no people in Babylon, and therefore could not call them out. An unauthorized, uninspired priesthood, preaching a perverted Gospel, never could raise up a people of God in Babylon; for they themselves are Babylon, and all their converts or children are begotten after their own likeness with Babylonish inscriptions upon their foreheads. It is only when the Gospel, apostleship, and power are again restored in the way and manner predicted, that a people of God can be raised up among the nations. It is then, and not till then, that the voice is heard from heaven, calling that people out from among the nations. Mr. Smith did not forget this. It is marvellously strange, indeed, that he should be an impostor, and yet embrace in his system every particular that was to characterize the great dispensation of the latter times. It matters

not how diverse the points of his doctrine were to the popular doctrines current among the great modern systems of religion. He seems to have introduced his system without paying the least regard as to what would be popular or unpopular, as to whether it would suit the learned or the unlearned, as to whether it would suit the temporal circumstances of man or not. He did not stop to make the enquiry whether the gathering of the Saints would be congenial to the feelings of those who occupied splendid mansions, upon fine farms, surrounded with every luxury of life. He did not stop to consider any of those things, but spoke as one having authority, saying, "thus saith the Lord," upon every point of doctrine which he promulgated. Now, for a young man, inexperienced and illiterate, to profess to give the word of the Lord upon subjects of so great a moment, to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular, numerous and powerful sects of the day, and at the same time have those doctrines exactly accord, not only with the ancient Gospel, but with every minute prediction relative to the dispensation of the last days, is an evidence that carries truth upon the face of it, and leaves a deep and lasting impression upon every reflecting mind, and we can hardly refrain from assenting in our hearts that surely he must have been sent of God.

[TO BE CONTINUED.]

FROM THE MISSION FIELD.

Baptisms.—Twenty-seven baptisms were performed recently in the New Zealand mission.

Farewell Entertainment.—On Monday, August, 13, 1906, a large gathering of Saints and friends did honor to Elders Jabez S. Adams and Ernest L. Ford by rendering a well prepared program and participating in a general good time. It was the occasion of their final meeting with the Saints and their friends in Nottingham.

Departures.—The following missionaries sailed from Liverpool per s.s. *Republic*, Friday, August 31, 1906: Great Britain—Nephi Anderson, Liverpool office; James McFarlane, Milton E. Purdy. From the Netherlands—Herman J. Westbrook. From Sweden—Bernard Newren. From Scandinavia—Hyrum Felt. From Australia—Delbert Stanger.

Elders Build a Church.—On February 24th Elder M. C. Woods left Te Hora (Bay of Islands), New Zealand, where he had spent four months in company with the Elders of that district erecting a church, the timber being obtained from the bush and sawed with a pit saw, under the direction of Elder W. N. Wright. And now the beautiful edifice stands with its finger-like tower pointing heavenward as the result of their energetic toil.

Sunday School Excursion.—On Saturday, August 18, 1906, the Nottingham branch Sunday school gave its members a treat that will long be remembered, not only by members of the Sunday school, but by many of its friends who took part in the affair with such whole-hearted earnestness.

Over seventy people joined the little boat excursion which took our people up the Trent river to a place selected by the committee, where a tea was provided and a well arranged athletic program gone through. Sweets and nuts were distributed among the children, and suitable prizes awarded to all the successful competitors in the sports. A most enjoyable time was had, and we feel that our little outing will be the means of giving a great impetus to Sunday school work.

Interesting Open-air Meetings.—On Friday evening, August 31, 1906, President Heber J. Grant, accompanied by his daughters Dessie and Grace, and Elders R. Eugene Allen, Walter E. Grant, Robert Price, Ben C. Rich, Edgar E. Petterborg, Elbert H. Barlow, David R. Tolman and William A. Morton, held two largely-attended open-air meetings in Liverpool. The commanding figure of President Grant, surrounded by the Elders and ladies, together with the spirited singing of "We thank thee, O God, for a Prophet," and "O My Father," attracted large crowds of people, who listened with wrapt attention while President Grant, Elders Allen, Grant, Price and Petterborg expounded the first principles of the Gospel, and bore testimony to the truth of the same and to the divinity of the mission of Joseph Smith. The strictest order was observed, and many appeared to be deeply impressed with the earnest testimonies which were borne by the brethren. At the close of the second meeting the Elders were detained for over half an hour by about thirty interested people, who asked many questions pertaining to the great latter-day work. Chief among the questioners was a Wesleyan Methodist preacher, who stated that he was seeking for truth. He expressed his satisfaction with the answers which the Elders had given to his questions, and arranged for another meeting with them. "Your doctrine," he said, "is certainly scriptural." After the meetings thirty books were sold, and four hundred tracts were distributed. There seems to be quite an awakening in Liverpool at present.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for September 16, 1906.

26. Prayer.

1. Prayer commanded. Luke 18: 1; 21: 36; 22: 40-46; Phil. 4: 6; Col. 4: 2; I Timothy 2: 1-8; Hebrews 4: 16; I Peter 4: 7; II Nephi 32: 8, 9; Alma 34: 17-27; III Nephi 18: 15-23, 30; 19: 17-26; Ether 2: 14; Moroni 7: 48; Doc. and Cov. 20: 47, 51; 46: 7; 68: 28, 33; 103: 35.

2. Example of Christ. Matt. 14: 23; 36: 44; Mark 6: 46; 14: 32-39; Luke 6: 12; 11: 1; 22: 41-44; 23: 34; John 11: 41, 42; 17: 1-26; III Nephi 17: 14-18; 18: 16, 24; 19: 19-35.

3. "After this manner." Deut. 26: 1-15; Matt. 6: 5-15; Luke 11: 1-4; 18: 9-14: III Nephi 13: 5-13.

4. In the name of Christ. John 14: 13; 15: 16; 16: 23; Eph. 5: 20; II Nephi 32: 9; III Nephi 17: 3; 18: 19-23; 19: 6, 7; 27: 7, 9, 28;

28: 30; Mormon 9: 6, 21; Moroni 7: 26; 8: 3; 10: 4; Doc. and Cov. 14: 8; 18: 18; 35: 9; 42: 3; 88: 64.

5. Answer to prayer promised. II Chron. 7: 14; Psalms 34: 15-17; 50: 15; 145: 18; Matt. 7: 7-11; 21: 22; John 14: 13; 15: 7, 16; 16: 23; James 1: 5; 5: 14, 15; II Nephi 4: 35; 32: 8, 9; Jacob 3: 1; Alma 6: 6; 22: 16; 34: 39; III Nephi 14: 7-11; 18: 20; 27: 29; Moroni 7: 26; Doc. and Cov. 4: 7; 6: 5, 11; 7: 1; 8: 1, 9; 11: 5; 14: 5, 8; 18: 18; 29: 6; 35: 9; 42: 3, 56, 61, 62, 68; 46: 28, 30; 49: 26; 66: 9; 75: 27; 88: 63 65; 101: 27; 103: 31; 132: 40.

TO-DAY.

"There is a nest of thrushes in the glen;
When we come back we'll see the glad young things,"
He said. We came not by that way again;
And time and thrushes fare on eager wings!

"Yon rose," she smiled. "But no; when we return,
I'll pluck it then.' 'Twas on a summer day.
The ashes of the rose in autumn's urn
Lie hidden well. We came not back that way.

We do not pass the selfsame way again,
Or, passing by that way, no thing we find
As it before had been; but dearth or stain
Hath come upon it, or the wasteful wind.

The very earth is envious, and her arms
Reach for the beauty that detained our eyes;
Yea, it is lost beyond the aid of charms
If, once within our grasp, we leave the prize.

Thou traveler to the unknown ocean's brink,
Through life's fair fields, say not, "Another day
This joy I'll prove;" for never, as I think,
Never shall we come this selfsame way.

SELECTED.

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